CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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RELIGIOUS INTELLIGENCE.

DOMESTIC.

METHODIST MISSIONARY SOCIETY. The seventh anniversary of the "Missionary Society of the Methodist Episcopal Church," was held in the church, in John street, New York, on Monday evening last. The Rev. Bishop M'Kendree, the President of the Society, presided. The throne of Grace was addressed by the Rev. Bishop Soule, after which an introductory address was delivered by the Rev. Bishop Hedding. The Rev. Dr Bangs read the Managers' Report.

"The chief operations of the society have been along the Indian tribes. The Wyandot mission is in a flourishing state.—The mission among the Mohawks and Missisaugahs on the Grand River in Upper Canada, promises a rich harvest. The prospects of the Creek mission are beginning to brighten.—The Cherokee mission embracing the upper, lower and middle tribes of the Cherokees, has been attended with success.—From the Choctaw mission no particular information has recently been received. The Potawatomy mission was commenced in 182[illegible]."—Besides the aboriginal missions, there are many destitute parts of our country, from most of which interesting accounts of its progress and prospects have been received.—The whole number of missionaries employed by this society is twenty one. Of these, ten are stationed among the Indian tribes; one among the Mohawks and Missisaugahs, in Upper Canada; two at Upper Sandusky, among the Wyandots; three among the Cherokees; two at Asbury, among the Creeks; one among the Choctaws, and one among the Potawatomies; the others occupy places in white settlements which could not be provided for in the regular way.

The expenditures during the past year was $5,510 85 1-2, and the receipts only $4, 864 11. *Nat. Gaz.*

MASSACHUSETTS BIBLE SOCIETY.

ANNUAL REPORT.

The Executive Committee of the Bible Society of Massachusetts, report that, during the past year there have been distributed from the Depository as follows:

Large Bibles	79
Small do	878
Large Testaments	41
Small do	786
Total	1784

There have been received during the same time of

Large Bibles	75
Small do	898
Large Testaments	74
Small do	598
Total	1645

There were on hand at the last anniversary 36 Large Bibles; 61 Small; 15 Large Testaments; 396 Small.—Total 508

There are now on hand 130 Large Bibles; 31 Small; 48 Large Testaments; 208 Small.—Total 467.

In comparison with the last and preceding years, this statement shows, that there is a gradual decrease of the demand and the distribution.

The distribution of these books has been made with as strict adherence as possible to the rules of the Trustees, and there is no reason to doubt with beneficial consequences.—That the Society may the more distinctly see the course which its charity customarily takes, the Committee present the following brief view of the last year's contributions.

Bibles and Testaments for Sunday Schools	265
Bibles and Testaments deposited in Schools for the use of the poorer children	94
For African Schools	60
Bibles and Testaments given to individual applicants, on order from a Trustee	417
To Trustees personally	23
Bibles and Testaments delivered to individuals applying at the Depository without an order	98
Bibles delivered to ministers and others for personal distribution	477

Specific appropriations not embraced in either of these classes, have been as follows;

For the Navy, 40; Society for Propagating the Gospel among the Indians and others, 80; Almshouse in Hingham, 12; the two Orphan Asylums in Boston, 24; House of Correction, 6; Deposited for sale at the Mill Dam Works, 27.

Besides this gratuitous distribution many Bibles have been sold; in frequent instances at a reduced price, which is thought to be a favorable mode of distribution both to the purchaser and the society.

In closing this account of the humble but not wholly useless labors of this little branch of the vast biblical association, which is extending itself through the world, bearing fruit continually and whose leaves are for the healing of the nations; it is gratifying to turn to the operations of the general Society, whose reports at the recent anniversary testify to its growing energy and multiplying resources. Its receipts have been during the past year, from various sources, $52,000. It has published in English, Spanish, and French, 81,000 copies. It has distributed 67,134. Fifty-four auxiliary societies have been created within the same period.

Let it be recollected that this is but one of more than five thousand Bible societies now in operation—of which the British alone at the annual meeting in 1825 had distributed more than four million copies, (in part or in whole in 140 different languages,) which is at the rate of more than 500 a day—and we shall feel that the predicted time is approaching when the knowledge of the Lord shall cover the earth as the waters cover the sea, and shall be stimulated to do our part towards the glorious consummation.

Respectfully submitted,
By the Executive Committee.

Boston, May 25, 1826.

Extract of a Letter from a Gentleman recently in Europe.

It was for the sole purpose of seeing *persons* that I undertook the voyage, and to this my whole attention was directed; so that I not only had much intercourse with relatives and friends, but I became acquainted with many persons whose names were already familiar, yet whom I had never seen; and it was peculiarly gratifying to cultivate the aquaintance of the most prominent among the English unitarian ministers, such as Messrs Belsham, Madge, and Fox, of London; Mr Aspland of Hackney; Messrs Yates, Grundy, and Hincks, of Liverpool; Messrs Roberts and Taylor, of Manchester, &c, &c. By attending several of the associations I had an excellent opportunity of seeing how they conduct their periodical meetings, and it was particularly delightful to find the union of zeal and energy with moderation and candor. It would be improper to say that unitarian opinions are spreading *rapidly*, yet there is good reason to believe that, generally speaking, they are extending themselves; and there is abundant evidence that unitarianism is regarded with a kindlier aspect than in years not long past, even by many who are decidedly orthodox.

In Scotland, too, it was highly gratifying to find the good spirit in which orthodoxy is held by its most distinguished advocates. My associations were with the straiter sect of Presbyterians, the *Seceders*, and with several of their ministers; but I never heard an ill-natured or illiberal sentiment, nor did my known unitarianism make the least difference either as regarded social or *religious* intercourse.—The famous Dr Chalmers, who is highly orthodox, was requested to deliver an address at Glasgow on laying the foundation stone of a monument to the memory of John Knox, and it was expected that a strongly colored eulogium would have been pronounced. But although Dr C. gave the reformer ample praise for his integrity, piety, fortitude, &c, he added, "this great man was infected with the error of the times in which he lived—he was narrow minded and intolerant. Although *his* apology may be found in the dark mist with which he was surrounded, *our* title to the name of christian will be more than questionable, if in these days of light and liberty we resemble him in the narrowness and bitterness of his spirit." I do not give the words, but quote from recollection of what I read. I afterwards heard Dr C. In his exposition of Rom. ix, 5 after speaking of the essential, underived deity of Jesus Christ as a matter of undoubted truth—he thus went on; "it is not to be used as an engine of fulmination, or as a cause for anathematizing those who doubt or deny it. It is not by the boisterous vehemence of a Horsley, that the cause of truth is to be supported, and much less adorned. What though victory perched on his brow in his contest with a celebrated antagonist—it was a victory little worth, for what signified it to the mass of the community what the opinions of the early fathers were? And it was a victory dearly earned, because achieved at the expense of much good feeling, and by a grievous departure from the true christian spirit." These were prety nearly the words used. When we come in contact with men who express themselves in this manner, we think little about *isms*. Bigotry is a personal matter, not confined to this or that sect.

I observe from the Morning Chronicle of Nov. 18 1825, that on a public occasion, the Rev. Mr Burns, of Birmingham, openly expressed his deep regret for the intolerance and violence which he had exhibited towards Dr Priestley, in 1791; and he did this in terms so correct and feeling, that it is difficult to say whether the acknowledgment reflects the greater honor on the memory of Dr P. or on the candor and good spirit of Mr Burns.

FOREIGN.

BRIEF HISTORY OF THE CONTINENTAL SOCIETY.

The Continental Society, exclusive of the claim which it has upon the attention of the friends to the advancement of the Redeemer's kingdom, in common with all other institutions, whose object it is to spread the gospel in the world, has characteristics of a very distinct kind, which are highly interesting to every pious mind. It is its professed design to attempt the spiritual improvement of Christendom, to convert nominal Christians to the saving knowledge of the truth, and rekindle the light of the gospel among the churches of the Continent, which had been nearly extinguished. Its intention is the establishment of no sect or party, the setting up of no distinct or separate form of church order or discipline, but the revival of that vital godliness which is essential to true religion, and without which the clearest creed and the purest discipline are but the form of godliness without the power.

Not only is the progress of the gospel on the Continent opposed by a debasing superstition, as among the Catholics, but a dreadful species of infidelity almost every where prevails among the protestants in Germany, called Neology, which, while it professes to acknowledge the christian doctrine, and appeals to the christian records, does every thing to reason away the one, and to deprive the other of their infallibility, denying their most important facts and miracles. In France and Switzerland, until lately, almost all the Protestant pastors were Socinians, or Arians at the best, preaching mere dry morality instead of the gospel of Christ; and the populace, led by them, entertain the most inveterate prejudices, and have frequently manifested the most persecuting spirit against the preachers of the gospel, and those who followed them.

At the time of its formation in Paris, in the month of May, 1818, the Society began its operations by employing one missionary, (a native, for such only are employed) to whom others were soon added, all of them preachers, and most of them ordained ministers of the French and Swiss reformed churches; so that during more than seven years, not fewer than forty persons have been at different times laboring on the continent under its auspices. At present the number of its agents is twenty-four, who are engaged in preaching the gospel, and distributing the scriptures in the following countries:—

Two ministers in Paris, one of whom was banished from the Pays de Vaud not long since, for his adherence to the doctrines of the gospel, are preaching the truth with some success to both Protestants and Catholics. One of them, Mr Mejanil, has made very extensive and useful tours through different parts of France; the other is Mr F. Olivier, an ordained minister of the Swiss church.

In the north of France, at Lémé, a worthy pastor, Mr Colany Née, is assisted by the Society with a small annual grant, to enable him to preach in the villages round his numerous parishes,—at least fifteen or sixteen, and some of them eight or ten leagues distant from others. Since his conversion, he has been blessed to several hundreds of souls.

In Flanders, Mr De Faye, pastor of the reformed church at Tournay, by the aid of a small annual grant, is enabled to make excursions in the villages round, and in the adjacent parts of France.

In the neighborhood of Orleans one of the Society's agents is stationed, who was sometime one of the colporteurs, (a description of agents employed now for several years in distributing the scriptures and conversing with the people about them,) and now a very useful preacher of the gospel. His name is F. Caulier. In these countries there is great need of such exertions, as there are many protestant churches altogether without pastors; and a great number of the Catholic population are desirous of hearing the gospel.

One of the Society's agents, Mr Falle, labors with diligence and success at Calmont, a town 24 miles south of Toulouse, as suffragan to an aged minister there, and under the eye of the venerable Mr Chabrand, pastor of Toulouse.

The Society has an agent very successfully employed in the valley of Piedmont, preaching the gospel, and endeavoring to revive the almost extinguished zeal of the Waldensian churches. His name is Neff; he is a man of remarkable energy and self-denial.

Another of the Society's agents, Mr Barby, one of the exiled ministers of the Canton de Vaud, is now labouring in the neighborhood of Lyons, a very interesting district, where recently great numbers have been brought to renounce the Roman Catholic, and publicly to profess the protestant faith. He succeeds, in this work, a most valuable man, lately an agent, but who left the Society in consequence of becoming a stated pastor.

At Colmar, and the neighboring towns and villages, the Society has an active young preacher stationed, named Louis Bott, who from time to time sends very interesting accounts of his success, and of the revivals the Lord is accomplishing through his means.

Another is stationed at Strasburg, on the Rhine, Martin Fuchs, and labours in the surrounding villages. He is an unlettered man, but mighty in the scriptures, and has been a powerful instrument in the hands of God in producing a great revival of religion in those parts. These two last agents have been recommended to the Society by a most laborious, intrepid, and successful minister, who was in the Society's employ from the beginning of its operations until very lately, when he took charge of a church at Geneva. His name is Ami Bast, and he is well known to many friends in this country.

In the north of Germany, the Society has in its employ at Hamburgh a young man, Mr Öncken, who is extremely diligent, and his ministry is crowned with considerable success.

Besides these, the Society has other laborers, (colporteurs) who are employed in selling the holy scriptures, and distributing them gratis, and conversing with those who receive them. Most of the ministers above mentioned have a colporteur under their direction; and in the north of France, two or three are laboring, who often furnish the Committee with very interesting journals of their proceedings and success, particularly Ladam and Wacquier.

The Society has also an agent travelling through parts of the Continent not yet visited, who watches the openings that may occur for making known the gospel, and forming a correspondence with truly pious christians, wherever they are to be found. His name is Mayers.

The committee has engaged a gentleman of high respectability, a doctor of medicine, recently converted to the protestant faith, Dr Naudi, of Malta, to visit Italy, and other parts where the same language is spoken.

They have also agreed to undertake a mission to the coast of Norway, under the direction of a Danish baron, named Von Bulow.

One agent more should be mentioned, whom the committee have recently engaged, a learned professor in one of the northern universities, (Gottingen) who, for a small annual sum, has promised to devote a great portion of his time to preaching and lecturing among the students and others, in order to check the progress of the Neological infidelity, that so awfully prevails in those seats of literature.

The Society's income has been gradually increasing every year; but owing to the numerous calls on its funds, it has never been able to make any reserve; the large donations, on which it subsisted during its first years, could not be husbanded. It is therefore still called to go forward, trusting, that the resources it has always found in the hearts of a generous public will never fail it.—*London Evangelical Magazine.*

EAST-LOTHIAN ITINERATING LIBRARY INSTITUTION. We have several times noticed and recommended the plan of this establishment, which is to furnish the towns and villages of East Lothian with libraries of useful books. The books are arranged into divisions of fifty volumes, which are stationed in a place for two years, where they are issued gratuitously to all persons above twelve years of age, who agree to take care of them; after this period they are removed, or exchanged with other divisions. The institution is chiefly supported by benevolent individuals, and by annual reading subscribers of three shillings and upwards. Since the last Report, dated Dec. 1823, five new divisions, consisting of 250 volumes, and an Agricultural Branch, consisting of 100 volumes, have been added to the institution, which now consists of twenty four divisions of fifty volumes each; in all, 1200 vols. Allowing a month for the perusal of a volume, there has been issued on an average, during the last two years, 317 volumes monthly, out of 1000 volumes, the number of books belonging to the gratuitous part of the establishment during that period; which is a proportion of issues unexampled in any stationary library of the same standing. The number of issues in the villages where divisions have been placed for eight years, have not been much fewer during the last two years, than during the first, when the influence of novelty may be supposed to have induced many to apply for books.

It is intended as soon as practicable to place at least one division on every square of four miles in the county of East Lothian. Sixty-five divisions would supply the whole county; and these, including book cases, and accompanied by catalogues, and the other needful apparatus, might be procured for about 600*l.* and as the books, with occasional repairs, might last for twenty years in constant circulation, the expense of furnishing the whole county with these libraries would be only 30*l.* per annum.

Although a large proportion of the books in these libraries have been on the subject of religion and morals, because these are matters in which every individual is most deeply interested, yet a considerable number relate to history, travels, biography, and the arts and sciences; and some attention has been paid to procure books calculated to excite the attention of young persons, and form in them a taste for reading, observation, and reflection.

From a conviction, that to excite farm servants and agricultural mechanics of the county to observe and reflect on the various objects with which their employments bring them into contact, would be an important service both to them and to their employers an agricultural branch has been added consisting of one hundred volumes; and great anxiety is expressed for the perusal of them. All the librarians continue to give their services gratuitously.—We strongly recommend the plan of this useful institution for adoption in other parts of the United Kingdom. It is at once simple, economical, and efficient.

Lon. Ch. Observer

PAPAL SUPREMACY. The Paris Moniteur of the 12th April contains a declaration signed by fourteen cardidals, archbishops, and bishops, protesting against the doctrine maintained by the Abbe de la Mennais as the doctrine of the Roman Catholic Church, that the Pope has authority over the temporal power of kings. These dignitaries say that, to "pretend that the infidelity of kings, annuls their titles as sovereigns; and that the papal supremacy may extend even to depriving them of their crowns, and delivering them to the mercy of the multitude, is a doctrine that has no foundation in the Gospel, nor in apostolic traditions, nor in the writings of the doctors and fathers, who adorned the finest periods of christian antiquity." *Nat. Gaz.*

BIOGRAPHY.

The following beautiful piece of biography, is taken from an early volume of the Christian Disciple, and will probably be new to many readers. It cannot be read without interest by those to whom it may be more familiar. We are obliged by our limits to omit a few passages, which are not important to a sketch of the religious character of this remarkable youth.

MR DANIEL SARGENT, JR,

was the eldest son of Ignatius Sargent, Esq, of Boston, and was born in Gloucester, Massachusetts, Jan. 31st, 1797. From the limited sphere in which infancy is generally destined to move, the actions of childhood are generally local, and afford but little interest except to immediate connexions. It is the unanimous testimony of all these that in his earliest years he always manifested the same disposition which afterwards ripened into philanthropy, and excited him to constant activity in promoting the happiness and alleviating the miseries of all around him. Every action expressed a goodness of heart and a delicacy of feeling which gained the love of all. So early was he impressed with that "fear of God which is the beginning of wisdom," and so early did the principles of religion appear to influence his conduct, that it may with propriety be said, "he was sanctified from his birth." Indeed he himself observed to a friend that he could not recollect when he was first impressed with a sense of religious truth. His zeal began to discover itself in a remarkable manner at a very early age. When no more than three years old, he has been known to collect a number of his play mates in some retired room, for the purpose of devotion. This fact is well attested by many who witnessed these meetings, and were astonished at the fervency and regularity with which they were conducted. Before he was seven years old he would read the scriptures and deliver short discourses in the presence of some of the family, or, as it sometimes happened, at the house of a friend. As he advanced in years, this spirit, under the guidance of reason and prudence, was productive of many beneficial effects.—Even at this age he discovered an ardent zeal for the instruction and religious improvement of his beloved brother and sisters, and lost no opportunity to promote their spiritual interest. His kind and careful attention to every minute circumstance that could contribute to the temporal ease or happiness of the domestics, evinces his generous disposition. He was indefatigable in his exertions to impress upon all around him the value and importance of practical piety and moral excellence. In order to effect this invaluable object he often put such books into their hands as were calculated to interest their feelings, and improve their hearts. About this time his family removed to this metropolis; and at the age of eleven years he entered the public Latin Grammar School. He, however, soon left this school and entered a private seminary under the care of Mr Clap. Here a fair field was opened for the expansion of his genius and his rapid progress in his studies equalled the highest expectations of his friends. While in this school he founded a society for the suppression of profane swearing.

In the winter of 1812—13 his studies were interrupted by a severe fever which for a long time threatened to terminate his earthly existence. He endured his sufferings, which were peculiarly severe, with a composure and resignation truly surprising.

He gradually recovered and resumed his literary labors with increased ardor. He seemed from the time of his recovery to have a presentiment of his early dissolution, and determined to lose no time in acquiring knowledge, and "that wisdom which cometh from above." He often conversed about his departure with his most intimate friends, and appeared to derive a melancholy pleasure from the contemplation of his final change. He frequently hinted at it in his letters to his friends. In one dated January 16, 1814, he observes, "It is a delightful thought that though we are often here obliged to separate, yet we shall soon be united in an eternal friendship in the world of love." In another, dated January 25, only three days before his last sickness, he says, "True it is that the nearest and dearest friends must be separated, and scarcely ever do I retire to rest without reflecting that I am one day nearer being separated from you."

The following circumstance will show the submissive temper of his mind. On the next day after the interment of an aged relative, December 1813, to whom he was particularly attached, he observed to a friend that he felt quite unwell. Upon being asked what was the matter, he said, "I fear I took cold while visiting our family tomb yesterday morning.—I spent an hour there, continued he, in reflecting how near I came to becoming a tenant of that house in my late sickness. But I had no fear of death, for I felt perfectly resigned to the will of my Heavenly Father." But a few days before he was confined to the house by his last illness, while suffering from a pain, which for a long time he had felt in his side, he observed to the same friend, "My Heavenly Father has seen fit to visit me with a great deal of pain and sickness, but it is all for the best, and why should I complain?"

His unremitted attention to study materially injured his constitution, which was never robust, and had not yet perfectly recovered from the debility occasioned by his former sickness. Several months preceding his last illness he complained of a pain in his left side which was oftentimes severe; but he did not relax from his studies, until he was confined to his chamber, January 28. The pains which accompanied his fever were violent and excruciating, but never once was he known to murmur or repine at his lot. When writhing with extreme agony, seldom did he even make mention of his sufferings, and his attention was less directed towards himself than towards his sympathizing friends. In the midst of these sufferings, with the utmost serenity and composure, he made a sort of will, which he commited to the care of his eldest sister. About this time he observed to a friend who called to see him, "I do not think that I shall ever go out again, but I am prepared and that is a great thing." His pains, however, gradually subsided, and his friends were flattered with the pleasing hope that he would be again restored to health; but their hopes were delusive, for his disorder was beyond the reach of human skill. During the whole of his illness, prayer was his frequent employment; and when he was unable to read himself he would cause the scriptures to be read aloud to him. He always expressed the liveliest gratitude for every attention which was paid him by his anxious relatives and friends. Every look beamed with love and affection, and every word expressed the goodness of his heart. In this state of heavenly serenity and peace he beheld the disease preying upon his frame, and with a cheerful resignation awaited the approach of death. He expressed no fear or dismay, for every thing declared that his work was done, and that he was prepared to go.

On Sabbath night, April 17, he fell into a profound sleep, from which he was with difficulty awakened late next morning. He continued lively and attentive until about eleven at night, when some expressions of regard to a friend who stood by him, were the last words which he voluntarily spoke, and appeared to understand. From this time he seemed wholly insensible to every thing around him, except in a few instances, when he appeared to notice the tender embraces of his fond parents, and relatives. He continued thus to linger on the brink of eternity until Thursday evening, when at a quarter past nine, he expired. * * * Religion with him, was not a mere form; still less was it a wall of separation between him and his brethren. It was a living, an operative principle, which led him to active and unremitted exertions in the cause of humanity and benevolence. He considered all men as children of the same Parent, and therefore he did all in his power to alleviate their miseries, and promote their happiness. In imitation of his Master, he literally went about doing good. In him the poor found a liberal benefactor, the sick found relief, and the afflicted consolation. Long will the fatherless cherish with

fond regard the memory of the orphan's friend. Instances of such active benevolence, at so early a period, are but rarely found. Now he is gone we may record one of the many acts, which, had he lived, would have remained a secret. In the summer of 1813 he applied for the admission of two destitute children into that ornament of the town, the Female Asylum. He was informed that the funds of the institution were inadequate to bear that additional expense, except a certain sum of money could be procured. He immediately headed a subscription paper, the amount required was soon obtained, and the children received into the Asylum.

Prayer was with him a favorite duty, and from his earliest infancy he daily and constantly practised it. His petitions were always fervent and earnest, and breathed forth a spirit of unaffected piety, benevolence and love. He was constant in his attendance upon public worship, and frequently enjoined this duty upon all with whom he had any influence.—While there, the seriousness of his deportment and his devout attention were marked by all. He had an extensive and critical knowledge of the holy scriptures, for he had made them the study of his life.

He always expressed the most decided detestation of flattery. Although he was continually loaded with praises by all who knew him, still was he uncorrupted; and amidst all the honors which were deservedly heaped upon him, he continued the same modest and humble christian. His manners were gentle and unassuming. The religion, which he believed, had infused its spirit into all his actions.—There was an urbanity and tenderness in his deportment which never failed to command respect. With the great he was dignified, sociable with his equals, and kind and attentive to his inferiors.

In the relations of a *son* and a *brother* he was a pattern of every thing dutiful and lovely. The loss of such characters to the world it is impossible to estimate. We all notice the flower that prematurely blows, and we are more apt to mark its decay, but we do not think it less a flower because it bloomed so soon. We should be cheered with the reflection, that as its seeds were the first which fell to the earth, so they will be the first to rise again adorned with fresh beauties, and invigorated by the enlivening beams of a purer sky.

Christian Disciple.

CHRISTIAN REGISTER.

SATURDAY, JUNE 3, 1826.

The American Unitarian Association celebrated their first anniversary on Tuesday evening at the Pantheon Hall. The meeting was opened at half past seven o'clock with prayer by Dr Bancroft, and the hall was soon filled—and from the crowd at the door we presume many were prevented by want of room from hearing the addresses of the evening. The President of the Association presided. The Treasurer offered an abstract of his Report which had been duly audited, and from which it appeared that the whole amount received to May 30, 1826, was $1812 17

The amount disbursed 885 20

Leaving cash in the Treasury $926 97

Of the receipts $786 were from annual subscribers—$127 50 were received as donations, and $870 were the payments of life subscriptions, chiefly for clergymen made life members by ladies of their societies. The expenditures were for printing $259 54

Rev. Mr Kay, as missionary in Penn. 100 00

Church in Harrisburg, Penn. 100 00

Agent on a journey through some parts of New England 115 44

Agent now on a tour through the Western States, &c. &c. 310 22

This was a view of the receipts and expenditures to the 1st of the present month. By a vote of the Executive Committee, the Treasurer's accounts are balanced at the close of each calendar year, and the Report contained a more particular statement of the financial concerns of the Association to the first day of last January. It should also be noticed that no returns had been received from the Worcester County Auxiliary Association and that peculiar circumstances had occasioned a delay of the application for subscriptions in Boston. The Treasurer's Report was accepted.

The Report of the Executive Committee was then read by the Secretary. The reading of this Report occupied 35 minutes. It went into a full account of the circumstances under which the Association was organized, of the favor which it had met, of the measures adopted by the Executive Committee for accomplishing its objects, and of the success which had attended their exertions. It appeared that this success had surpassed the anticipations even of the Committee, that an extensive correspondence had been opened, that expressions of sympathy and co-operation had been received from various quarters of the United States, and that means had been instituted for a reciprocation of intelligence between this country and the Unitarians of England, India, and the continent of Europe.

The proceedings of the Committee in relation to the several branches of their duty were exhibited in detail. They have printed four tracts, which have met with a favorable reception, the demand being greater than was expected; 17000 copies of these four tracts have been published. The Report spoke of the difficulty of finding suitable tracts, that might be reprinted, or of obtaining original tracts for publication, and also of procuring persons who were willing to be employed as missionaries. It was thought that these difficulties would decrease, as the advantages which the Association offered became more known. Notice was taken of some measures which the Committee had discussed, but had not yet carried into operation for rendering the Association an instrument of greater usefulness.—As the report was ordered to be printed and distributed as a tract, we need only say, that it closed with recommending the formation of auxiliary associations in unitarian congregations, and the union of the Evangelical Missionary Society, the Society for the Promo- of Christian Knowledge, Piety and Charity, and the Publishing Fund with the Association. The three following resolutions were annexed to the Report.

1. That the proposal to form a union with other Societies having similar objects receives the approbation and concurrence of this Association.

2. That it is considered highly desirable that, as far as practicable, auxiliaries be formed to the Association in every unitarian congregation.

3. That this Association views with high gratification the prospect which is opened of a more extended mutual acquaintance and co-operation among unitarian christians throughout the world.

When the first resolution was read by the President, Judge Story rose and for half an hour secured the admiration of the audience by the display of argument, eloquence and learning. He spoke of the high gratification which this meeting afforded him, and noticed some objections which had been made to associations for religious purposes,—that they were of doubtful utility, that they were unnecessary, and would lead to persecution. To these objections he replied with great force. He said that the choice was not left to us. We must combine, or be overwhelmed. No class of christians so much needed association as Unitarians. He then gave a rapid sketch of the trials to which unitarian christianity has been subjected from the days succeeding the apostles'times to this hour, especially in England, and in this country. Still, he said. he did not consider the diffusion of particular doctrines the chief cause for rejoicing in the existence of this Association. He thought its influence more valuable in indicating the principles of Protestantism, the right of private judgment and freedom of inquiry. He enlarged on this topic, and concluded by expressing his satisfaction with the measures pursued by the Committee as presented in their Report.

Upon the reading of the third resolution, Mr Saltonstall, of Salem, addressed the meeting. He thought it was time for unitarian christians to devise means of co-operation. Every other sect had done this before them. The united efforts of other sects to oppose and destroy us rendered it our duty to adopt such means of defence. We should show our sincerity, we should encourage those who are subjected to inconvenience, if not persecution, on account of their faith, we should afford to the ignorant and prejudiced the means of instruction. We owe it our brethren who are less fortunately situated, we owe it to our religion, which has given us so much peace and joy. Sympathy will be a means of doing good to ourselves, it will excite us to do our duty, and will lead to beneficial results for the cause of truth. Mr S. spoke with much feeling on these points, and ended with declaring his approbation of the course pursued by the Committee, and his concurrence in the last resolution offered to the meeting.

He was followed by Dr Nichols, of Portland, who observed that though he did not consider associations necessary to the progress of truth, as it would advance without them, yet he esteemed them useful, since they rendered its progress more rapid. The resolution before the meeting, he said, led his thoughts to India, where we were invited, not so much to introduce christianity, as to free it from misrepresentation, and to give right impressions concerning its character to those who have few means of correcting error. The remarks of Dr Nichols on this topic were fervent and eloquent. He adverted to the moral miracle exhibited in India, to the example of that man, who at the age of 45 was acquainted with the literature of Europe and Asia, and who was laboring to deliver his countrymen from superstition.—He appealed to those whom he addressed, whether they would not co-operate with this man in doing so much good? whether they would not assist him in going among his countrymen, bearing with him the doctrine of the divine unity and the precepts of Jesus.—No one could have listened to the remarks of this gentleman and not have had his heart warmed.

Mr Colman said he should only advert to three advantages which he believed would result from this Association. It would arrest the progress of infidelity, which, he feared, was gaining friends, rather than declining in our country It would be a means of preserving religious liberty, to abridge which efforts were secretly, if not openly made. It would limit the effects of the persecution that denied the christian name to Unitarians, for he considered it persecution, when attempts were made to destroy a man's reputation and impair his means of usefulness, and perhaps of support. On each of these points Mr C. adduced facts serving to show the existence of those evils, which he thought the Association would lessen.

We have given our readers a very imperfect sketch of the discussion which occupied the evening. It was of such a nature as could not but gratify every friend of pure Christianity, and give unfeigned pleasure to the members of the Association. It proved that a spirit of zeal and sympathy exists among us, that it only needs to be called forth by such an institution, and that the Society certainly was not formed too soon. We believe every one must have left the meeting under a conviction, that prudence and energy in the management of the Association were alone necessary to secure the co-operation of Unitarian Christians. We hope to present in our next paper a more complete report of the addresses. The resolutions offered by the Committee were adopted without dissent. On motion of Judge Story it was then voted, that the the thanks of this meeting be returned to the Executive Committee for their interesting and able Report, and that it be immediately printed as a tract for the use of the members and for distribution.

Mr Gannett in behalf of the Committee expressed the gratification which he had felt during the evening and in the approbation bestowed on the Committee for their past labors. He reminded the gentlemen present that it was necessary for them to act, and he hoped that the acceptance of the resolutions would be considered a pledge of their immediate personal exertions for effecting the objects proposed.

It was then moved that the meeting be adjourned till the next morning, and be then held in the Berry street Vestry for the annual election of officers. The motion passed, and at 10 o'clock the Association adjourned. On Wednesday the adjourned meeting was held, and the officers of the last year were reelected. Gentlemen were also chosen to complete the number of Vice Presidents.

The Society for Promoting Christian Knowledge, Piety and Charity, held its annual meeting at the vestry of the First Church, on Tuesday, at 4 o'clock P. M. The officers of the preceding year were re-elected. A proposition was offered for uniting the Society with the American Unitarian Association, which after a short discussion, was referred to a committee to report at the next anniversary.

The Society adjourned at half past four to hear the annual discourse. Mr Pierpont preached from 2 Cor. iii. 12. *Seeing then that we have this hope, we use great plainness of speech.* It was the object of the preacher to show that it is the special duty of Unitarian ministers to proclaim their doctrines with great distinctness and unreserved plainness.

This, he said, was urged on them by the example of St Paul, in not dissimilar circumstances, by the spirit of the times, a spirit of close as well as free inquiry, by our regard to ourselves and to our cause, which imposed such distinctness as a matter of self defence. As knowledge would thus be promoted, so also would piety and charity. Are we told that there is danger in this? danger to what? To the cause which we have at heart? If it be the truth of God, should it not be avowed?—To our reputation and consequent usefulness? What are they worth if they may not rest on our convictions?—To the remnant of ministerial intercourse which still exists between unitarian and orthodox christians? Will the orthodox regret this? Have they not been the first to withdraw? What should we fear or lose in a separation from them? This glance at the preacher's topics will give some, though an imperfect idea of his discourse.

The Ministerial Conference in Berry Street met at the usual place and hour. Prayers were offered by Dr Nichols, of Portland, Dr Bancroft was reelected Moderator, and Mr Ware Secretary. The annual address was delivered by Dr Ware, of Cambridge, on the duty of Unitarians at the present time in relation to the promotion of Christianity in India—in which he remarked on the past character and present prospects of attempts for christianizing that country, and especially on the encouragements now offered to the efforts of Unitarian Christians by the peculiar state of things at this moment in Calcutta. The Committee of the Conference were directed to request a copy of the address, and to provide for its publication as a tract. Resolutions were then offered by Dr Tuckerman, expressive of the opinions of the Conference, that the peculiar circumstances of India justify and require an effort in aid of the cause of Christianity in that country, and that the members should use their individual exertions to promote this object.—A discussion of considerable interest ensued, after which the resolutions were adopted without dissent, as were also the two following resolves, viz.

That this Conference do earnestly request every Unitarian minister to communicate to his people all the information he has or may obtain on this interesting subject, at such time and in such a manner, as he shall himself deem to be expedient.

That any member of this Conference, who shall raise from his people or otherwise, any funds in support of Christianity in India, be requested to forward them to the Treasurer of the "Society for obtaining Information concerning the State of Religion in India," to be applied according to the discretion of that Society.

[The Treasurer of the Society is Mr Lewis Tappan, 19 Water street, the Secretary Rev. Dr Tuckerman, to either of whom communications or remittances may be made.]

Information of the state of religion in their respective neighborhoods was communicated by several gentlemen, and at 12 o'clock the Conference adjourned.

The Election Sermon before the Executive, and the Legislature of the Commonwealth, was delivered in the Old South Church, on Wednesday, at 12 o'clock, by Mr. Dewey of New Bedford. Distinguished as Mr. D. is by his writings, we believe this may be pronounced his happiest production.—It discovered research, good taste, and an excellent spirit, and abounded in passages of liberal and just thought, and of fine composition. The text was from Psalm 78, 2, 3, *I will open my mouth in a parable; I will utter dark sayings of old, which we have heard and known, and our fathers have told us.* The subject of the discourse was the character and claims of Puritanism, a topic, as the preacher obsrved, not inappropriate to the occasion, when we consider either the principles of the Puritans, or our descent from them. He remarked that justice was not done them, even among us; "their enemies had written their history"—still worse, their friends had believed what their enemies had written. Mr Dewey first considered the Puritans of England, and by an appeal to facts and to the writings of their opponents, showed that they were the first supporters of the free and liberal principles of modern times. Their *crime* was *dissent*, and he eloquently vindicated them from reproach for this, the spring of improvement. The charge brought against their manners has been remembered, and their virtues have been overlooked. They have been called ignorant and bad men; their conduct and their history furnish the most satisfactory reply to such censure. What, in the next place, was Puritanism in America? Under this head the character of the fathers of New England was nobly defended. In opposition to what their enemies have insinuated, they were, said the preacher, intelligent and pious. They would not indeed allow intellectual accomplishments to stand in the place of virtuous and devout feeling; and in this they were right; but the extent of their means, the examples of their worthies, whose names are familiar to us, and their acts of patronage prove their intelligence. Their piety was of no ordinary character; it was vigorous and disinterested. We can give no just idea of the concluding part of the sermon, in which the situation of our fathers contending with want and danger and the storm was contrasted with our peace and security. The illustrations of our relative conditions were well chosen, and were presented in beautiful language.—The discourse was happily closed by an allusion to the different circumstances of those whom he addressed, and of the men who assumed the conduct of the infant state in seasons of peril and poverty. We rejoice that we may look for the early publication of a discourse so creditable to the author, and so well suited to inspire respect for our ancestors.

The Evangelical Missionary Society met on Wednesday P. M. The Annual Report of the Trustees was read, giving an account of the operations of the Society during the last year, and exhibiting its resources and prospects. We shall probably be able to present this report to our readers next week. The officers of the last year were reelected. A proposition was received from the Executive Committee of the American Unitarian Association for a union of the two societies, which was referred to a Committee to report at the next meeting. The Society adjourned to the Church in Federal street to hear the discourse by Mr Bigelow, of Medford, from Acts xi. 29. *Then the disciples, every man according to his ability, determined to send relief unto the brethren who dwelt in Judea.* The preacher enlarged on the importance of the institutions of our religion to the welfare of society—on the necessity of exertions by the pious and benevolent to secure the blessings which flow from such institutions—on the means requisite to insure a continuance of these blessings and to extend their influence—on the demands which our country and age present for our co-operation in diffusing these blessings—and on the particular claims of the Evangelical Missionary Society to public favor and liberality. These points were clearly illustrated and enforced. Under the third topic, Mr Bigelow replied very happily to some common objections against missions and missionaries.

The Massachusetts Convention of Congregational Ministers met according to long established usage on the afternoon of election day. The usual business of the Conventien was transacted with harmony. Prof. Stuart of Andover was chosen second preacher for next year, and the Convention adjourned to the next morning. On Thursday, Dr Packard, who was expected to preach, not having arrived, Dr Lowell, the second preacher for the year, was unexpectedly called to deliver the annual discourse in Brattle street church. His text was taken from Acts xx, 24. *But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received, &c.* which led him to remark on the character and situation of St Paul, the circumstances of his conversion and ministry, and on the example which he afforded to christian ministers at the present time, whom the preacher exhorted to manifest the same spirit and faithfulness, that distinguished the apostle to the gentiles. After the sermon a collection was taken, amounting to $327 8. It having become necessary to choose a second preacher for the next year, the votes were given, and Dr Abbot of Beverly was elected. Professor Stuart will therefore preach at the next Convention, or in case of his failure Dr Abbot. The Convention dined together at the Exchange Coffee-House, where a dinner was provided by the liberality of gentlemen of this city.

On Thurs. even. an address was delivered in the Fed. St Church, by Dr Bradford of Cambridge before *The Mass. Soc. for the Suppression of Intemperance.* The Society voted to request a copy of this very interesting and instructive address for publication, and we trust that it will be widely circulated, as its character, and the professional knowledge of the gentleman by whom it was delivered, must obtain for it a general perusal. After speaking of the utility of associations for moral purposes, and the necessity of conducing them with prudence, Dr B. proposed to inquire what could be done either to reclaim the victims of intemperance, or to prevent the increase of their number. Little or nothing, he said, could be done in the way of recovery,—but he would suggest a different mode of treatment for the intemperate from that which they now receive. The drunkard is insane, he should be so considered and treated The erection of a hospital or asylum for the intemperate, where they should experience kindness, would be a noble act of generosity Many dare to meet the *censure*, while few are willing to incur the *pity* of the world. An institution of this kind is in operation at Glasgow. If we would prevent the growth of intemperance, we must understand the causes of its existence in this country. One of these causes is the cheapness of ardent spirits, arising from those laws of excise, which allow the stimulating liquids to be purchased at a low price, while the wines, a more general use of which would reduce the consumption of spirits, are heavily taxed. Another powerful cause is the prevalence of false notions concerning the necessity and use of ardent spirits. It is frequently said, that they are beneficial in restoring the physical powers after exhaustion by heat or fatigue. This is not the fact. If physicians have formerly given support to such an opinion, they are now laying it aside. The practice of Anglo-Asiatic Society, where restoratives of strength and animation are so much needed, and would be so carefully sought, shows a better knowledge of the real effects of spirituous liquors. A person would there expose himself to suspicion by tasting them in their most harmless form. The custom of the trainers of England, who prepare the pugilistic combatants, was happily adduced by Dr B. These pugilists are treated as mere machines, the object being to bring them into the best state for action. Yet from the moment that they are put under the care of the trainers, they are prohibited from tasting spirits. This is also a sufficient reply to the remark, that it is dangerous to leave off the use of ardent spirits at once. The example of those who wish to discourage intemperance is often at variance with their professions. They offer spirit to their workmen, or consider it a part of their wages; they set it before their friends; they frequently taste it themselves. This is inconsistency, and the efforts of a society are rendered unavailing, if its members indulge such habits. "Put your own shoulder to the wheel," said Hercules in the fable to the wagoner; "and then call on the gods for help."

This is a slight sketch of an address which was heard with attention and pleasure. The lateness of the hour at which the Society convened, prevented the transaction of business, and the meeting was adjourned to 10 o'clock on Monday next, at the Vestry under Chauncy Place Church, when the annual report will be read and the officers for the following year will be chosen. The members of the Society, and all those who are friendly to it, are earnestly requested to be present at this meeting, when the means of increasing the Society's influence will be considered.

PARAGRAPHS.

Scripture Illustrations. Would it not be better for clergymen to preach fewer didactic, metaphysical, or controversial sermons, and give lectures or expositions of scripture, half of every Sabbath? Their hearers might be better instructed, the Bible would appear more interesting, and attention might be better kept alive. These lectures might be biographical, or historical, or geographical. Ancient customs and usages could be explained. Scripture would be illustrated by scripture, and in this way be more effectually opened to the hearers.

Early Rising. I have known religious people waste many precious hours in repose, even in the mornings of spring, when all nature is vocal with joy and praise. Sometimes they will laugh at precepts in favor of early rising. They will fatigue or exhaust their minds and bodies by studies till midnight, and permit the sun to revive all things but themselves. Now is this according to the scriptures? I think not. Let any one take his concordance, and look to the words "early," "morning," "day," &c, and he will find that examples enough are given of early rising, and none of late hours except for prayer or preaching. Our Saviour's example of early rising should influence a Christian, even if he is deaf to the voice of friends and nature.

Public Religious Performances. Is there not great impropriety and indecorum in the manner in which these are oftentimes noticed in the public prints? Does it not shock the serious mind and offend devout sentiment, to find prayers criticised and eulogized on the same columns with the performances of a tragedian? Indeed prayers are a proper subject of personal commendation nowhere. To praise a man for the language and sentiment and ges-

ture, with which he addresses the throne of grace, seems to me revolting to every notion of delicacy and devotion. Why will not the conductors of public journals refuse admission to every thing of this character?

DEVOTION IN CHILDHOOD. Christian parents hear their children *say* their prayers, but do not always teach them to *pray*. Children over six years of age may be taught the important duty of secret prayer. As first impressions never fade away, how interested should parents be to form an early habit of devotion in their offspring. This habit will not become a mere form. No one will long persevere in private devotions from habit only. In Scotland it is not unfrequent for parents to ask their children regularly "if they have been by themselves," meaning, to make an extemporaneous prayer. When youth learn, by experience, the nature of prayer, they will take a more lively interest in family and church devotions.

SOUND SPEECH. "Evil communications corrupt good manners," said St Paul. It was a sentiment of Euripides, quoted by the apostle; a heathen maxim adopted into the christian code of morals. St Paul did not disdain to adopt truth, wherever found. Let us be as circumspect as a heathen, and pure as a Christian. Especially let us not scatter "idle words" in the hearing of children. Before a man utters a profane word, or an impure expression, let him look around, and notice whether there is any young person who may be contaminated. While pausing to do this, he may find other reasons to change his purpose, and while fearing to offend the purity of childhood, may remember, "thou, God, seest me," and stay his unholy tongue.

ZEAL. We have been accused of being deficient in zeal, because we have been disgusted at the zeal without knowledge, or the zeal with fury, that has been sometimes displayed. Give us a good object, and a prospect of success, and we can run fast and run well. Let us remember however that the race is not always to the swift. When we can see our way clear there need be no fear of ardour.

We have given on our first page an account of "The Continental Society," which is extracted from an English work of high orthodox principles. This will enable our readers to understand what is meant by the *dry morality* of unitarian preachers. The Society is one on whose operations Protestants must look with interest.

The engagements of this busy week will, we trust, be accepted by our subscribers as an excuse for the delay in the publication of this day's paper. We might also plead the necessary absence of a friend, whose assistance we could ill spare. We have been obliged to omit several communications, to give room to notices of the interesting celebrations of the week.

The Treasurer of the American Unitarian Association acknowledges the receipt of thirty dollars, *from the Ladies of the First Congregational Unitarian Society of Philadelphia*, to constitute their Pastor Rev. William H. Furness, a Life Member.

Also thirty dollars *from the Ladies of the Rev. H. Edes' Society in Providence, R. I.* to constitute their Pastor a Life Member.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

MR EDITOR,

A very interesting and practical Address was delivered by Dr Bradford on Thursday evening, before the Massachusetts Society for the Suppression of Intemperance. We are happy to learn that the Society voted to request a copy of the address, that it might be printed and circulated as a tract, it being thought precisely of such character, that it will interest the community and do good. The evil is a deadly one, and public feeling is not sufficiently awake to the subject, and we are rejoiced to hear that measures will be adopted at the adjourned meeting to give increased efficiency to this valuable association. The annual meeting stands adjourned to *Monday next* at the vestry under the *Church in Chauncy place at ten o'clock*, where *all*, who are, or wish to become members, are invited to assemble to devise ways and means to aid the operations of a very valuable, and too much neglected society. It is understood that the funds of the society are insufficient to print even the address of Dr Bradford, and that measures must be adopted to procure the means of printing a large edition for extensive circulation. A FRIEND TO TEMPERANCE.

FOR THE CHRISTIAN REGISTER.

IMPROVEMENTS.

Two experiments are in progress among us, which may lead to important results. We allude to the introduction of mutual instruction and gymnastics.

The former has been about two years in trial at the Boston Monitorial School, and has been applied with great success to the higher branches of education. It harmonises well with the free and inquiring spirit of our times and our country, and is vastly more simple, practical, economical and thorough, than the old method of instruction. It wants only to be known in order to remove opposing prejudice, and when known it must spread through the country.

The latter has recently been introduced into Harvard College, by the exertions of two or three spirited individuals, whose personal efforts have done better service to this institution, than it would have derived from princely donations in money. These exercises will save many valuable lives, which would otherwise be sacrificed by close application, and they will not only give vigor to the body, but a new spring to mental exertion. The name of gymnasium carries with it to many minds, like that of Spartan Commons, the idea of things well suited to Greece, in her glory, but altogether out of place in these plain business loving days. To those who are prejudiced against, or who wish to learn the character of these exercises, we would recommend a visit to the Green at Cambridge, just before evening, where they can see the whole body of the students at once, in happy action, and occasionally mingling among them, those professors who rely, not on the rusty dignity of seclusion, but on mental and moral elevation for their influence and consequence; and will learn that the only fault in this innovation on old Harvard's sleepy habits, is that of a hard Greek name. B. C.

CONGRESSIONAL SUMMARY.

IN THE SENATE. Bills for the *relief of the Florida Indians*, to appropriate certain lands for the *support of schools*, and to authorise the importation of *statues of Washington and Hamilton*, free of duties, were severally passed. The Vice President having retired from the Chair, the Senate proceeded to *elect a President pro. tem.* and after seventeen ballotings, Mr Macon, of North Carolina, was chosen, and conducted to the Chair.—Bills, making appropriations for the *public buildings at Washington*, and for the repair of the *Cumberland Road*, were passed. The Senate then adjourned to meet on the 1st Monday in Dec. next.

IN THE HOUSE a resolution was agreed to, requesting the President to lay before the House any information in his possession, touching the *impressment of American Seamen*, together with any correspondence on the subject.—The bill authorising the *payment of interest* due to the city of Baltimore, was passed. The House agreed to recede from its disagreement with the Senate, on the bill for the *relief of James Monroe*, (the effect of which is to pass the bill.) A bill to *compensate the Registers and Receivers* of the several Land Offices of the United States, was passed; and the House then adjourned to the first Monday in December next.

GENERAL COURT.

The Legislature of this state assembled in the State House, on Wednesday last, in pursuance of the Constitution. The Senate was called to order by Mr L. M. Parker, the senior member; and the Governor being informed that a quorum was present; came in and administered the oaths. The Hon. John Mills was chosen President, and Paul Willard, Esq. Clerk of the Senate. The House of Representatives was called to order by Mr Barry, of the Boston delegation. A quorum being present the Governor came in and administered the oaths. The House then proceeded to make choice of a Clerk and Speaker. Pelham W. Warren, Esq. was unanimously chosen Clerk, and William C. Jarvis, Esq. Speaker. An order was passed to furnish the members with newspapers; and it was agreed to adopt the rules of the last year for the government of the House, until others could be formed. The two Houses then proceeded to the Old South Church, escorted by the Independent Cadets, where a discourse was delivered by the Rev. Orville Dewey, of N. Bedford. A Committee was appointed to consider the expediency of establishing a *State Lottery*. On motion of Mr Brooks, of Bernardston, a Committee was appointed, to consider the expediency of allowing the civil authorities of the several towns in this state, to deliver the bodies of such persons as commit suicide, or die by intemperance, through the use of spirituous liquors, into the hands of the surgeons for dissection. The motion was afterwards, however, reconsidered. A Committee was also appointed to consider the expediency of constructing a *Railway* from Boston to the Hudson river, if leave can be obtained from the Government of New York. A proposal from the Senate to meet in Convention, for the purpose of filling the vacancies in that body, was acceded to; the Convention made choice of Charles P. Phelps, Jonas Sibley, and William Whitaker, Esqs.

CITY AFFAIRS.

Benjamin Pollard, Esq. was elected City Marshal, by the Board of Aldermen. The Common Council, passed a resolution authorizing the widening of Merchants' Row, provided the expense of the same does not exceed 25,000 dollars, and that 10,000 dollars be subscribed, in addition to the land already offered.—An order passed, authorizing the Mayor to make an exchange of certain lands on the neck, for the purpose of widening Washington street.—Several orders passed for making arrangements for the firing of salutes, for music, fireworks, &c. on the approaching Anniversary of Independence. The annual report of the Directors of the House of Industry, was read.—The number of inmates, now in the House, is 407.—Seventy seven deaths have taken place in the establishment, during the last year, 38 of which are known to have been habitual drunkards.

DOMESTIC INTELLIGENCE.

BOSTON ATHENEUM. The Report of a committee of this institution, has just been laid before the public It gives some very interesting information respecting its condition and prospects. A union has been effected with the Medical Library, containing more than 2,000 valuable medical works, purchased at an expense of 4,500 dollars; and also with the Scientific Association, who have obtained a subscription of 3715 dollars. In March last, Col. T. H. Perkins, and James Perkins, Esq. each made a donation to the Atheneum of 8000 dollars, on condition that the like sum should be subscribed by other persons. The committee having proceeded to obtain subscriptions, have obtained 19,000 dollars, 9000 of which was from sales of shares, and the remainder from donations. To this sum can be added the amount of the donations from the Messrs Perkins. The cash subscribed in February last for completing the transactions of Scientific Societies, the sum from the Scientific Association, and the value of the books of the Medical Society, will make the amount of property added to the Atheneum since January last, 44,500 dollars. 23,500 dollars of this, is appropriated for additions to the library, and for building Lecture Rooms, leaving 16,500 dollars to be added to the permanent fund of the institution.

FIRE. A fire broke out in Charlestown on Wednesday afternoon about 4 o'clock, in a Cabinet Manufactory belonging to Mr Foster; and being surrounded with combustible wooden buildings, it spead very rapidly. Five or six buildings were entirely destroyed, and three or four more very much injured. The fire originated through the carelessness of boys in firing crackers near the cabinet maker's shop. The Rev. Mr Fay's meeting house took fire several times, but was extinguished without any other injury than the destruction of a small portion of the roof.

NEW MEETING HOUSE. On Monday the 22d ult, the corner stone of a new meeting house was laid in Concord, Mass. The building is intended for the accommodation of a new Calvinistic society, formed in part of members of the old parish under the pastoral care of the Rev. Dr Ripley.

SCHOOLS IN BOSTON. By the report of a Sub-Committee, appointed to inform the Legislature, of the number of pupils taught in public and private schools in this city, and the expense of their tuition, it appears that the aggregate of pupils amounts to 10,436—of which 7,044 are in the public and 3,592 in private schools. The whole annual expense attending their instruction is estimated at $152,722—of which individuals pay $97,305, and the city $55,417. This of course, is exclusive of the annual cost of the buildings, for which more or less money is expended every year. The whole number of private and public schools is 215. *Even. Gaz.*

MONITORIAL SCHOOL. Mr Joseph H. Price has given notice of his intention to open a school in Columbia Hall, for the education of boys upon the monitorial system of instruction. He refers to his *Circular* for remarks on the advantages of this location, and also for the general plan of the school, copies of which may be obtained at the office of the Journal of Education, No. 90, Court street. *Patriot.*

CONNECTICUT. Gov. Wolcott and Lt. Gov. Plant having declined a re-election, Hon. Gideon Tomlinson and Dr John S. Peters are nominated for Gov. ernor and Lt. Governor.

Hon. Samuel A. Foot, is appointed by the Legislature of Connecticut, a United States Senator for six years from the 4th of March next.

A resolve has passed the legislature for the removal of the Connecticut State Prison and the erection of a new one at Wethersfield.

ROUND HILL SCHOOL. We lay before our readers an account of the studies now pursuing at the Round Hill School under the direction of JOSEPH G. COGSWELL and GEORGE BANCROFT, assisted by the following gentlemen:

Charles Beck, Instructer in Latin and Gymnastics,
G. H. Bode, Greek and German,
C. C. Felton, Mathematics,
Donato Gherardi, Latin and Italian,
Francis Grund, Mathematics,
M. N. Hentz, French,
William Hutchens, Writing,
W. D. King, Elocution,
A. X. San Martin, Spanish.
A. G. Villeneuve, French.

The whole number of boys at the school is one hundred and twelve. Of these, thirty-three pursue the study of Greek in seven classes. The text book, used for the lower classes, is Jacob's Greek Reader; for the higher the Collect. Graeca Majora, Homer, or the tragedians. Buttman's Greek Grammar is preferred in all the classes, not less for beginners, than for the more advanced.

There are ninety-five, who pursue the study of Latin, in twelve classes. The books regularly used with beginners are Adams' Latin Grammar, Jacobs' Latin Reader, and Cornelius Nepos. For the higher classes works are selected from the wide range of Latin literature as inclination and circumstances may lead.—Livy, Cicero, Virgil, Tacitus, Sallust, are most frequently used.

One hundred and ten attend to French, in thirteen classes. The class books used in commencing the study of the French are Wanostrotcht's French Grammar, the French Reader and the French Manual of Mr Hentz. For the higher classes, works are selected each half-year, from the best French writers in prose and poetry; in this half year chiefly from Moliere, Bossuet, Voltaire and Florian. The attention of the higher classes is principally directed to speaking and writing the language.

Fifty-four learn the Spanish, for which they are arranged in ten classes. The Grammar used is Mr Sales' Translation of Josse. As yet no satisfactory elementary work has appeared, and the Coleccion Espanola is used for the want of something, better adapted to beginners. The higher classes use Don Quijote, Gil Blas traducido por el P. Ysla, Cartas Maruecas and Comedias de Moratin.

In the two German classes there are twelve. The Thirty Years' War of Schiller is used with each.

A small class in the Italian language has just been formed.

The whole number pursue mathematical studies in thirteen regular classes, of which six are engaged with Arithmetic, and the rest have courses in Algebra, Geometry, Trigonometry, and the application of Algebra to Geometry.

The English Language is made a subject of study to all. Exercises in Grammar, Reading, Declamation, and Writing, (either Translations or Original Compositions) constitute the course.

For English Grammar and Composition the school is divided into two parts; of which the younger part receive lessons in Grammar and writing English in the same classes into which they are distributed for Arithmetic; the older part in two large classes have weekly exercises in Grammar and the rules of Composition, and give up themes once a fortnight.

For reading the School is divided into sixteen classes; of which the six lowest receive an hour's instruction three times in the week each; the more advanced pupils read but twice or once in the week.

For Declamation there are four regular and four extraordinary classes, embracing in all seventy pupils. These have private instruction once and sometimes twice each week, and each class performs before the whole school once a month.

Besides these regular classes, there are several, which are organized for the furtherance of particular views;—a class in History has two lessons a week; one in Moral Philosophy two also; one in Roman Antiquities six; one in Blair's Rhetoric three; one in Mercantile Arithmetic six; one in higher Mathematics three; one in Sallust three.

M. Guigon (from New York) attends as an instructer in dancing; for which purpose the school is divided into fourteen classes, each of which receives three lessons a week.

The duties of the day begin immediately after five in the morning with the suitable offices of religion.—At half past five there are exercises of a class in Latin, two classes in Greek, three in Mathematics, and one in Spanish. The rest of the School are meanwhile engaged in private study, always under inspection.

At a quarter past six the classes are changed; and there are one in Latin, one in Greek, three in Mathematics, one in Spanish, and one in History or Moral Philosophy.

Breakfast is at seven. From half past seven till nine there are no exercises but in declamation, and in dancing (except it be for voluntary classes.)

At nine the exercises are resumed. Two classes are then employed with the Latin instructers, one in Greek, two in Mathematics, one in Spanish, one in Reading, one in Writing, and one in French.

At ten there are two in French, two in Mathematics, one in Latin, one in Greek, one in Spanish, one in Reading, and one in Writing.

And thus the business of the School is continued till twelve. From twelve to one is for rest. One is the hour for dinner. At two the exercises are resumed as in the morning, and continued till five.

The hours from five till seven are designed for exercise and amusement. At this time the classes in Gymnastics have their instruction, when the weather permits.

Seven is the hour for the evening meal. After the devotional exercises of the evening at eight o'clock, the smaller boys are at once dismissed. The larger part of the School devote one hour more to study;—and at nine all retire. *Hamp. Gaz.*

FOREIGN INTELLIGENCE.

EDUCATION IN INDIA. The following account of colleges and schools in India, is abstracted from the English Christian Observer for March 1826. There are two colleges in Calcutta, both of them largely endowed by Government. One of them, the Sanscrit college, is chiefly intended for the diffusion of Hindoo literature; one hundred of the students are entirely supported by the college funds. The other called the Mahomedan college, is devoted to the study of the Arabic and Persian languages, and laws. In the interior of India, the principal seminaries are the colleges of Benares and Agra. The former is endowed by Government, with the sum of 20,000 rupees annually. and is devoted to the cultivation of Hindoo literature, The other is endowed with the proceeds of certain lands, and is open to all classes of the native population; it contains seventy three students. At Chinsurah nearly forty Government schools have been established on the system of Dr Bell; they contain upwards of 3000 Hindoos and Mahomedans. Schools have been established at Benares, by the Government with an allowance of 452 rupees per month. The New Testament is used as a class book at this school. Government have also established schools, in which all classes are admitted, at Cawnpore, at Rajpootana, and at Bhagulpore. The first and last, have each an allowance of 400 rupees per month, and those in Rajpootara, are attended by above three hundred children. A school for native doctors, has been established in Calcutta, where they are regularly instructed in Anatomy, Materia Medica, and Physic. Besides the above institution supported by government, there are also large school establishments connected with the Missionary Societies. Four thousand children are instructed in the schools of the Church Missionary Society. The Calcutta School Book Society, has been in operation several years, and has distributed 104,182 copies of school books, in nine different languages.

FRANCE. The Chamber of Peers have rejected the bill, presented by the Minister to restore the ancient privilege of primogeniture. Great rejoicings took place in Paris in consequence of the failure of the bill; and the multitudes which assembled, having uttered some threats against the ministers, the military were ordered out, several were wounded, and the people dispersed.

SPAIN. This country continues in a very agitated state; riots and disturbances were frequently taking place. In consequence of the augmentation of duties on meat, wine, and other articles, great tumults were excited in Madrid, on the 9th of April, and large bodies of the military were required to suppress the commotion. One regiment of the troops mutinied for the purpose, as they declared, of punishing the Constitutionalists for an imaginary insult. And it was not until after considerable time, and some bloodshed, that order was restored.

RUSSIA AND TURKEY. The report of a war being about to commence between these two powers, seems to be contradicted by the latest advices. It is thought, that the attention of the Russian government, was principally directed to the reduction of the power of the military force. The empire is so feeble in its financial resources, as to be incapable of extensive wars of offence.

RUSSIA. The coronation of the Emperor of Russia is to take place at Moscow on the 7th of July next.—The Emperor reviewed the guards and other regiments of the garrison at St Petersburgh, on the 31st March; it being the anniversary of the entrance of the allied troops into Paris. There were nearly forty thousand men, who made a most magnificent appearance. Each of the soldiers who were present at the entrance into Paris, received a silver medal, with a portrait of the late Emperor, agreeable to his will.

DENMARK. Under the authority of the king of Denmark, the Bishop of Iceland is, in conjunction with the other bishops and superior clergy, to draw up for the celebration of the 1000th anniversary of the introduction of Christianity into Denmark, an historical essay on the baptism of King Harold Klak, and its effects in spreading christianity in Denmark; it is to be printed at the King's expense, and distributed amongst the clergy, but his Majesty does not intend that there shall be any solemnities on the occasion to induce further expense.

INSURRECTION IN COLOMBIA. Late advices from this country state, that an insurrection broke out on the 29th of April, in Valencia, near Porto Cavello, for the object as is reported, of proclaiming General Paez, President of Venezuela. This officer, to whom the people and troops, it is said, are much attached, had some time previously been recalled to Bogota, and General Escolona appointed his successor. Gen. Paez was in Valencia, when the revolt broke out, and some lives are said to have been lost in that city. Gen. Marino was marching towards Caracas, at the head of a body of troops, and was expected to enter on the 5th of May.

GREECE. The report which was given in our last paper, that Missolonghi had fallen on the 9th of March, turns out, as we expected, a fiction Advices now received from Corfu, to the 23d of March, say that it still held out. It is stated that Ibrahim Pacha, when on the point of an attack, with every prospect of success, on the 20th of March, had received an intimation from Sir Frederick Adam, the English Governor of the Ionian Islands, requiring that operations against the place should be suspended, as he understood an armistice, if not already received, might be very shortly expected from Constantinople. To this Ibrahim objected, but Sir Frederic replied that if he did not yield with a good grace, submission would be compelled.

GENERAL SUMMARY.

OHIO NEWS PAPERS. There are *sixty* different newspapers published in the State of Ohio, and it is supposed they issue 75,000 numbers each week.

MONUMENT. The Legislature of Connecticut, have authorised a lottery to raise 11,000 dollars, for the purpose of erecting a monument on Groton Heights.

LEHIGH COAL. A Philadelphia paper states that the quantity of this coal, brought to Philadelphia in boats from the mines, between the 3d of March and the 18th inst. amounts to 9,627 tons, or 269,556 bushels, being more than double the amount brought during the same period last year.

PHILADELPHIA BIBLE SOCIETY. This society have, during the 18th year of their operation, terminating in the last month, stereotyped 10,000 English Bibles; and have imported five hundred German Bibles, and as many Testaments. They have distributed 9,154 copies in eight different languages.

MURDER OF SLAVES. The horrid fact was stated in the French Chamber of Deputies early in April, that *three thousand* slaves were annually thrown overboard to escape detection.

CHARITY. It is stated, that the late Musical Festival at York, England, gave a profit to the Managers of 190,000 pounds sterling, which they have determined to divide in equal portions amongst the Infirmaries of York, Leeds, Hull, and Sheffield, making 47,500 pounds each.

LIBERATION OF SLAVES. It is said, that 3,600 slaves have been captured and liberated on the Coast of Africa during the last twelve months, by the squadron under the command of Com. Bullen.

LONDON contains 1,263,595 inhabitants, covering a space more than seven leagues; with 70 public squares, 8000 streets, 160,000 houses, 394 churches, 14 courts of justice, 14 markets, 14 prisons, 30 learned societies, 299 charity schools, 147 hospitals and infirmaries, and 1700 other establishments for the aid of distressed persons.

LITERARY. The following work has been published in London—Glance at the Internal Situation of the United States of America, and their Political Relations with Europe. By a Russian. 1 vol. 8vo. in French.

LOCUSTS. Immense swarms of these destructive insects to the vegetable kingdom, have made their appearance already in some parts of Virginia.

PANAMA MISSION. Private accounts from Washington state that our government has been notified that the Congress of Panama will not assemble before the month of Oct. The departure of our ministers will therefore be deferred till that time. *Merc. Adv.*

INDIAN EXPENDITURES. The expenditures of the United States for the benefit of the Indians in the year 1824, amounted to $424,978, in 1825 to $671,470 The bills reported in the House of Representatives during the late session, appropriated for those objects, amounts to $1,247,716, a part of which, however, probably, have not become laws.

LEARNED PROFESSIONS. It has been ascertained that twelve hundred young gentlemen were prepared for the profession of medicine, six hundred for law, and five hundred for the ministry, the last year, in the United States.

NEW YORK STEAM BOATS. There are thirty-four steam boats regularly employed at and from the city of New York, chiefly for the conveyance of passengers; the annual consumption of pine wood, for their use, is estimated at 70,000 cords, which at $5 per cord amounts to $350,000.

USURY LAWS. The British Ministry have taken charge of the measure of the repeal of the Usury Laws, and will bring it forward at the next session of Parliament.

SUNDAY SCHOOLS IN GERMANY. The English Sunday School in Hamburgh contains about 30 children. A German Sunday School has been commenced in Hamburgh, it has prospered, and contains 119 scholars, who are taught every Sabbath by 20 gratuitous and pious teachers.

CREEK TREATY. This treaty is received in Georgia, with considerable dissatisfaction, as it postpones the time of taking possession of the territory till the first of January next. They complained also, that it does not cede all the lands of the Creeks in Georgia.

INSTALLATION. The Rev. Daniel Dana, D. D. late of Londonderry, in New Hampshire, was on Wednesday last installed at Newburyport, as Pastor of the Second Presbyterian church and society.

DISCOVERY. In July last, the Pollux Dutch sloop of war, Capt. Eeg, discovered a new and well peopled island in the Pacific, to which the name of Nederlandwich Island was given. The natives were athletic and fierce, great thieves, and from showing no symptoms of fear when muskets were discharged, evidently unacquainted with fire arms.

MARRIAGES.

In this city, by the Rev. Dr Channing, Benjamin D. Greene, Esq. to Miss Margaret M. Quincy, daughter of the Hon. Josiah Quincy.

In Cambridge, Mr Daniel Hersey of this city, to Miss Lydia G. Hersey of Cambridge.

In Wells, Me, Jedediah Cobb, M. D. of Cincinnati, Ohio, to Miss Ann M. Morrill.

In Troy, N. Y. Charles Parker, Esq. of Boston, to Miss Cornelia Vandenburgh, of the former place.

In Washington City, Hon. John Varnum, Member of Congress from Mass. to Mrs Mary P. Varnum, of that city.

DEATHS.

In this city, Mrs Sarah Bowdoin Dearborn, aged 64. Mr William Henry Bass, eldest son of Mr Henry Bass, aged 25.

In Cambridge, Oliver Keating, Esq. aged 64—for many years an active and enterprising merchant of Boston.

In Sanbornton, Mr David Morrison, aged 94. He was the oldest man in that town, and has left 8 children, 108 grand children, and 114 great grand children.

In Greenland, N. H. St James Wedgewood, aged 81, a United States pensioner. Col. Noah Haynes, aged 76, an officer of the revolution.

In New York city, Mr Daniel Jones, sailing master in the U. States Navy, aged 42.

In New Castle, Del. the Hon. Nicholas Vandyke, late senator in Congress, from that state.

LEGACY FOR YOUNG LADIES.

MRS BARBAULD'S posthumous work entitled, "*A Legacy for Young Ladies*," edited by Miss Lucy Aikin, is just published at 81 Washington street, (up stairs.)

The January number of the Eclectic Review has the following notice of this interesting little work.

"A Legacy for Young Ladies from Mrs Barbauld, requires only to be announced to excite a general desire to share in it. The pieces which compose this delightful little miscellany, 'were found among her papers by the members of her own family.' They consist chiefly of papers of a light and elegant cast, allegories, prose by a poet, and *jeux d'esprit* in verse, short essays and letters. A singular neatness and perspicuity of style, and a feminine elegance of mind, admirable good sense and true simplicity, characterise all the productions of Mrs Barbauld. There is no pretensions, nothing that savours of *the blue*; she never lectures, or discourses, or theorizes, but charms us at all times with admirable sentiment in beautiful language. We know no one who would better deserve to be styled the Female Addison; only such comparisons must always fail to be very accurate, and the style of Addison is less perfect than hers."

The Prose and Poetical Works of Mrs Barbauld are now in Press at Cambridge, in two volumes in exact correspondence as to form and execution with this publication. The first of these will appear by the last of June and the second will soon follow. It is proper to say that the three volumes will form an unmutilated and COMPLETE EDITION of this lady's writings.—embracing nearly two hundred pages more than the late edition at New York,—and containing two interesting articles not embraced in the English work. Those persons who wish to possess the above-mentioned volumes will oblige the Cambridge editor, who is to a great degree dependent on his subscription, by leaving their names at Mr D. Reeds' or at Cummings and Hilliard's, where papers may be found. His design having been so much enlarged since the prospectus was issued, he will be obliged in justice to his own interest, to remedy this error, by enhancing more than is usual, the price to non-subscribers. Mrs B.'s "Hymns in Prose" and pieces in the "Evening at Home" are now printing so as to be united in the same volume with the Legacy.

WARE'S DISCOURSES

A SECOND EDITION of Ware's Discourses on the Offices and Character of Jesus Christ, is just published at 81 Washington street. This edition is published in a neat form, and is afforded so cheap as to render it accessible to all. 3t june 3

ATHENEUM.

JUST Published by JOHN COTTON, Corner of Washington street and Franklin street, Boston, The Atheneum or Spirit of the English Magazines for June 1.

CONTENTS.

Translation of Petrarca's Sonnet. The Chieftain's Ruin, or the Minstrel's Lamentation. Superstition of the Highlanders. Cottages. The disadvantages of being short. Love, Jealousy, and Revenge,—A German Tale. A Schoolmaster of the Old Leaven. The Gipsy's Prophecy. For Music. Modest Youth's of 1825. Two Leaves. The Cottager's Daughter, a Sketch. At Home—Not at Home. Forgery in France. Indian Prince. The Gentleman of the Lion and Lamb. Royal Delicacy. Lord Chancellor Yorke—the Manner of his Death. Steam Vessels. King's Theatre—Madame Pasta, &c. &c.

LITERARY GAZETTE.

THIS day published by *Harrison Gray & Cummings, Hilliard, & Co.* The United States Literary Gazette. Vol. iv. No. 5.

CONTENTS.

Reviews. Life, Writings, and Speeches of Wm Pinkney. Reminiscences of Michael Kelly. Roberts Vaux on the Discipline of the Prison at Philadelphia, and the Criminal Code of Pennsylvania.

Miscellany. Philosophy of Language. Utility of Exercise.

Original Poetry. Dreams.

Critical Notices. The Works of Anna Lætitia Barbauld. A Book for New Hampshire Children.

Intelligence. The "Forest Sanctuary by Mrs Hemans; Fellenburg School; Mouth of the Niger; Gaming in Paris; Cannon Founding; Curious Fact; Northern Antiquities; Counterfeit Ancient Coins; Funds for religious Purposes; English Silk Manufactory; Mammoth Moth; Arabian Armor; German Libraries.

New Publications. june 1.

Poetry.

SATURDAY EVENING.

Hours, days, weeks—so our life-term flows—
Gently, as melt the vernal snows
Beneath the sun; they pass away,
Like dew-drops in the eye of day,
One by one—till all are gone:—
The mists disperse—the twilight 's o'er,
And the monarch bursts from th' orient door,
And the clouds impede his march no more.
Such is the fate of man! and so
His night of life rolls by,—the wave
Of darkness sweeps across his grave—
Then o'er the gloomy hills of snow,
That seems life's boundary—brighter suns
Emerge in glory—suns immortal—
Bursting thro' the deep tomb's portal—
And the tide of being runs
In living light—eternal—bright,
While everlasting ages flow.
Why should the grave be terrible?
Why should it be a word of fear,
Jarring upon the mortal ear?
There repose and silence dwell;—
The living hear the funeral knell,
But the dead no funeral knell can hear.
Does the gay flower scorn the grave? the dew
Forget to kiss its turf? the stream
Refuse to bathe it? or the beam
Of moonlight shun the narrow bed,
Where the tired pilgrim rests his head?
No! the moon is there, and smiling too!
And the sweetest song of the morning bird
Is oft in that ancient yew tree heard;
And there may you see the harebell blue
Bending his light form—gently—proudly,
And listen to the fresh winds, loudly
Playing round yon sod, as gay
As if it were a holiday,
And children freed from durance they;
But 'tis the kingdom of decay!
So is the world—and all we see,
The sport of mutability.
Think ye the mountains never change,
Nor the vast ocean?
There 's not an hour—but swift and strange,
And secret workings—the commotion
Of all the elements goes on;—
There 's not a spark of yonder Sun,
Which does not perish at its birth:
For life itself is but the child
Of death—and this life-giving earth
Is dissolution's parent mild.
Death is the gate thro' which we come
Into the world—and every day
We die—and when dissolved away,
'Tis death conducts us to our home.
Death hath no terrors—while we are,
Death is not—when we cease to be,
Then death begins. Eternity
Is life, not death. What cause for fear
Of death—when this same death we dread,
Is life continuous,—and to die
Is but to live immortally?
Here, every, every step we tread,
Is on a grave—and every breath
Heaved, is a messenger of death.

'Tis well. If life have a joy worth giving,
'Tis not the fragile joy of living,
Except as it leads us to the door
Where life's delusions cheat no more:
They will soon be over—and then, O then,
Rapture 'twill be to live again,
Where man in his glory shall inherit
What's brightest and best of his earthly spirit;
And blend—not in a perishing hour—
Beauty and wisdom, and light and power.

Bowring.

NARRATIVE.

ANOTHER LEAF FROM THE LIFE OF A LOOKING GLASS.

After I remained in this condition, to the best of my knowledge, above five and forty years, I suddenly missed my old master; he came to visit me no more; and by the change in my mistress' apparel, I guessed what had happened. Five years more passed away; and then I saw no more of her! In a short time after this, several rude strangers entered my room; the long, rusty screw, which had held me up so many years, was drawn out; and I, together with all the goods and chattels in the house, were put up to auction in that very apartment which I had so long peaceably occupied. I felt a good deal hurt at the very contemptuous terms in which I was spoken of by some of the bidders; for, as I said, I was not aware that I had become as old fashioned as my poor old master and mistress. At last I was knocked down for a trifling sum, and sent away to a very different destination.

Before going home to my new residence, I was sent to a workman to be refitted in a new gilt frame; which although it completely modernized my appearance, I must confess, at first, set very uneasily upon me. And now, although it was not till my old age, I for the first time became acquainted with my natural use, capacity, and importance. My new station was no other than the dressing room of a young lady, just come from school Before I was well fixed in the destined spot, she came to survey me, and, with a look of such complacency and good will, as I had not seen for many a day. I was now presently initiated in all the mysteries of the toilet; O, what an endless variety of laces, jewels, silks, and ribbons; pins, combs, cushions, and curling irons; washes, essences, powders, and patches, were daily spread before me! If I had been heretofore almost tired with the sight of my good old mistress' everlasting lustring, I really felt still more so with the profusion of ornament and preparation. I was, indeed, favored with my fair mistress' constant attentions; they were so unremitting as perfectly to astonish me, after being so long accustomed to comparative neglect. Never did she enter her room, on the most hasty errand, without vouchsafing me a kind glance; and at leisure hours I was indulged with much longer visits. Indeed, to confess the truth, I was sometimes quite surprised at their length; but I don't mean to tell tales. During the hour of dressing, when I was more professionally engaged with her, there was, I could perceive, nothing in the room—in the house—nay, I believe, nothing in the world, of so much importance in her estimation as myself. But I have frequently remarked with concern, the different aspect with which she would regard me at those times, and when she returned at night from the evening's engagements. However late it was, or however fatigued she might be, still I was sure of a greeting as soon as she entered; but instead of the bright, blooming face I had seen a few hours before, it was generally pale and haggard, and not unfrequently bearing a strong expression of disappointment or chagrin.

My mistress would frequently bring a crowd of her young companions into her apartment; and it was amusing to see how they would each in turn come to pay their respects to me. What varied features and expressions in the course of a few minutes I had thus an opportunity of observing! upon which I used to make my own quiet reflections.

In this manner I continued some years in the service of my mistress, without any material alteration taking place either in her or in me; but at length, I began to perceive that her aspect towards me was considerably changed, especially when I compared it with my first recollections of her. She now appeared to regard me with somewhat less complacency; and would frequently survey me with a mingled expression of displeasure and suspicion, as though some change had taken place in *me*, though I am sure it was no fault of mine; indeed, I could never reflect upon myself for a moment; with regard to my conduct towards any of my owners, I have ever been a faithful servant; nor have I once, in the course of my whole life, given a false answer to any one I have had to do with. I am, by nature, equally averse to flattery and detraction; and this I may say for myself, that I am incapable of misrepresentation. It was with mingled sensations of contempt and compassion, that I witnessed the efforts my mistress now made, in endeavoring to force me to yield the same satisfaction to her as I had done upon our first acquaintance. Perhaps, in my confidential situation, it would be scarcely honorable to disclose all I saw; suffice it then to hint, that to my candid temper, it was painful to be obliged to connive at that borrowed bloom, which, after all was a substitute for that of nature; time, too, greatly baffled even these expedients, and threatened to render them wholly ineffectual. Many a cross and reproachful look I had now to endure; which, however, I took patiently, being always remarkably smooth and even in my temper. Well remembering how sadly time had spoiled the face of my poor old mistress, I dreaded the consequences if my present owner should experience, by and by, as rough treatment from him; and I believe she dreaded it too; but these apprehensions were needless. Time is not seldom arrested in the midst of his occupations; and it was so in this instance. I was one day greatly shocked, by beholding my poor mistress stretched out in a remote part of the room, arrayed in very different ornaments to those I had been used to see her wear; she was so much altered that I scarcely knew her; but for this she could not now reproach me; I watched her thus for a few days, as she lay before me, as cold and motionless as myself; but she was soon conveyed away; and I saw her no more!

Ever since, I have continued in quiet possession of her deserted chamber; which is only occasionally visited by other parts of the family. I feel that I am now getting old, and almost beyond further service. I have an ugly crack, occasioned by the careless stroke of a broom, all across my left corner; my coat is very much worn in several places; even my new frame is now tarnished and old fashioned; so that I cannot expect any new employment.

Having now, therefore, nothing to reflect on but the past scenes of my life, I have amused myself, with giving you this account of them. I said I had made physiognomy my study, and that I have acquired some skill in this interesting science. The result of my observation will, at least, be deemed impartial, when I say, that I am generally least pleased with the character of those faces, which appear the most so with mine. And I have seen occasion so far to alter the opinions of my inexperienced youth, that for those who pass the least time with me, and treat me with little consideration, I conceive the highest esteem; and their aspect generally produces the most pleasing *reflections.* *Miss Taylor.*

EDUCATION.

The other day I paid a visit to a gentleman with whom, though greatly my superior in fortune, I have long been in habits of an easy intimacy. He rose in the world by honorable industry; and married, rather late in life, a lady to whom he had been long attached, and in whom centered the wealth of several expiring families. Their earnest wish for children was not immediately gratified. At length they were made happy by a son, who, from the moment he was born, engrossed all their care and attention.—My friend received me in his library, where I found him busied in turning over books of education, of which he had collected all that were worthy notice, from Xenophon to Locke, and from Locke to Catharine Macauley. As he knows I have been engaged in the business of instruction, he did me the honor to consult me on the subject of his researches, hoping, he said, that, out of all the systems before him, we should be able to form a plan equally complete and comprehensive; it being the determination of both himself and his lady to choose the best that could be had, and to spare neither pains nor expense in making their child all that was great and good. I gave him my thoughts with the utmost freedom, and after I returned home, threw upon paper the observations which had occurred to me.

The first thing to be considered, with respect to education, is the object of it. This appears to me to have been generally misunderstood. Education, in its largest sense, is a thing of great scope and extent. It includes the whole process by which a human being is formed to be what he is, in habits, principles, and cultivation of every kind. But of this, a very small part is in the power even of the parent himself; a smaller still can be directed by purchased tuition of any kind. You engage for your child masters and tutors at large salaries; and you do well, for they are competent to instruct him; they will give him the means at least, of acquiring science and accomplishments; but in the business of education, properly so called, they can do little for you. Do you ask, then, what will educate your son? Your example will educate him. Maxims and documents are good precisely till they are tried, and no longer; they will teach him to talk, and nothing more. The *circumstances* in which your son is placed will be even more prevalent than your example; and you have no right to expect him to become what you yourself are, but by the same means. You, that have toiled during youth, to set your son upon higher ground, and to enable him to begin where you left off, do not expect that son to be what you were,—diligent, modest, active, simple in his tastes, fertile in resources. You have put him under quite a different master. Poverty educated you; wealth will educate him. You cannot suppose the result will be the same. You must not even expect that he will be what you now are; for though relaxed perhaps from the severity of your frugal habits, you still derive advantage from having formed them; and in your heart, you like plain dinners, and early hours, and old friends, whenever your fortune will permit you to enjoy them. But it will not be so with your son; his tastes will be formed by your present situation, and in no degree by your former one. But I take great care, you will say, to counteract these tendencies, and to bring him up in hardy and simple manners; I know their value, and am resolved that he shall acquire no other. Yes, you make him hardy; that is to say, you take a country-house in a good air, and make him run, well clothed and carefully attended, for, it may be, an hour in a clear frosty winter's day upon your graveled terrace; or perhaps you take the puny shivering infant from his warm bed, and dip him in an icy cold bath,—and you think you have done great matters. And so you have; you have done all you can. But you were suffered to run abroad half the day on a bleak heath, in weather fit and unfit, wading bare foot through dirty ponds, sometimes losing your way benighted, scrambling over hedges, climbing trees, in perils every hour both of life and limb. Your life was of very little consequence to any one; even your parents, encumbered with a numerous family, had little time to indulge the softnesses of affection, or the solicitude of anxiety; and to every one else it was of no consequence at all. It is not possible for you, in your present situation, to pay no more attention to your child than was paid to you. In these mimic experiments of education, there is always something which distinguishes them from reality; some weak part left unfortified, for the arrows of misfortune to find their way into. Achilles was a young nobleman, *dios Achilleus*, and therefore, though he had Chiron for his tutor, there was one foot left undipped.

Mrs Barbauld.

DEVOTIONAL.

HINTS TO MINISTERS.

Ministers no less than people, are sometimes guilty of being present when prayers are offered, as if with a total ignorance of the purpose of devotion; as if they were "listeners rather than worshippers;" or indeed sometimes as if they were spectators rather than listeners. I have been surprised and mortified at the carelessness, indecorum, and listlessness, with which I have seen ministers stand and look during this exercise; nay, even ministers whom I personally knew to be of unquestionable and deep piety. I have seen them in their own pulpits when prayers were offered by one of their brethren, looking around upon the congregation with total unconcern, as if they had nothing to do but to see whether the people were there. And what is the consequence of this thoughtlessness of demeanor? It is that the people are encouraged in doing the same, and therefore half our assemblies are staring instead of praying. They see that men, whom they respect for their christian knowledge and practice, whom they have every reason to believe sincerely and humbly devout, and worshippers of God in spirit and in truth,—that these men appear to think attention to religious worship a thing of small importance, and hence they think so too.

It is painful, Mr Editor, to speak of the faults of men whom we honor; yet if they will correct them we shall honor them more, and think something gained to the cause of Christianity and the efficacy of christian worship. Ministers are but men, imperfect and liable to err like other men, and therefore occasionally needing correction. It was so even among the apostles. Paul withstood Peter to the face because he was to be blamed; and I hope that those, who are now to be blamed, will receive these hints of mine with equal good will and forbearance. *Christian Dis.*

HINTS TO THE PEOPLE.

It is my unhappiness frequently to hear remarks on sermons, prayers, and preachers, which give me great pain. I should be glad to believe that these were limited to the particular circle, in which I move. But the observations which fall occasionally from strangers, persuade me that my associates are not the only offenders, and that the evil is diffused through a very large class of society. I often hear the question, "How did you like this or another preacher?" and the answer is—"I *admired* him exceedingly; he gave us an *elegant* sermon, and made one of the *finest* prayers I ever heard"—or else "I never was so tired in my life, there was nothing new or brilliant from the beginning to the end." I find hearers coming from church, disgusted with the commonplace truths they have heard, or charmed with the *ingenuity* of this preacher, transported with the *eloquent flights* of another and quite delighted with the *fluency* with which a third offered his prayer to God.

As I was brought up in the old fashioned way of regarding the ministers of religion with respect, and of attaching a sanctity to the public worship of God, I confess, I am shocked with this unbecoming, and may I not add, indecent style of criticism. I am sensible that the language which I have described is not always the mark of a light and irreverent mind; that, from the force of habit and general example, it sometimes proceeds from the lips of those, whose hearts are deeply impressed by religious instruction. But in general it indicates a melancholy insensibility to the design and importance of the christian ministry; and tends to beget in the community, and especially in the young, a fastidiousness of taste and a censoriousness of judgment, most unfriendly to the influence of public teachers.—The christian ministry is undoubtedly one of the most important and useful institutions of God. It is appointed to aid us in our weightiest concerns, to teach us our duties, dangers, and hopes, to awaken our minds from that slumber which worldly cares so often induce, to plead with us the cause of God and eternity, to reprove our sins, to console our sorrows, to prepare the trembling spirit for the hour of dissolution. Surely men, who are consecrated to such solemn services, who are appointed to bear our homage and supplications to the throne of divine mercy, and who dispense to us that religion which the Son of God has sealed with his blood—surely such men, if they perform their sacred functions with sincerity, seriousness, and understanding, are entitled to respectful attention. We should strive to accompany with our hearts the prayers they offer, and should listen with candor and earnestness to their instructions. But instead of this, how is the minister of Christ regarded by many?—as an actor on the stage, an exhibiter for public amusement, as hired to please them, and hardly worthy of his hire, unless he gratify their fancy. They go to church, not because it is God's house; not because it becomes dependent creatures to bow before the infinite Majesty of the Universe;—not because they have sins to be pardoned, sins to be reformed, darkened minds to be enlightened, insensible hearts to be softened and warmed. They go, not because they are dying creatures, trembling on the brink of eternity, approaching the judgment seat of God. No; these are inferior motives. They go to hear a frail fellow creature, like themselves, speak with elegance, show his powers, and send them away amused. They think the gospel of Christ, the revelation of God's mercy to sinners, the doctrine of immortal life, not worth a hearing, unless it come to them in a polished style. The *day of judgment*, *heaven*, and *hell* are in their view fine topics for eloquence, and they refuse to attend to them unless portrayed in the colors of a warm imagination. They hear their duties, not that they may sit in judgment on themselves, but that they may criticise the preacher.

I may have spoken with warmth on this subject, because I consider the influence of religion exceedingly diminished by the habit here condemned, and because I cannot easily represent to myself a scene more offensive to God, than an assembly of sinful and dying creatures listening for amusement to his awful threatenings and merciful promises, and admiring the elegance with which their sins are confessed and deplored. *ibid.*

VARIETIES.

It had been better for the christian church if that which calls itself Catholic, had been less employed in creating pretended faith, and more employed in maintaining universal charity.

Let no man *condemn* another, for such things, as he desires God would *pardon* in himself.

It is impossible for a man to be made happy by putting him into a happy *place*, unless he be first in a happy *state.*

Understanding should go first and find out the way; then *Passion* sbould be as Wings to carry us on in it.

It is better for us that there should be *difference* of judgment, if we keep *charity*: but it is most unmanly to *quarrel* because we differ.

An ingenuous mind and a true *penitent*, doth with *more* difficulty forgive himself, than God doth forgive him.

It is not religon, but superstition, that makes us *dread* God; religion makes us reverence, love and delight in God.

They that take no delight in the exercise of *virtue*, could take no delight in *Heaven*, either in the employment or in the inhabitants thereof.

Future misery is not a foreign imposition by power, but an acquired constitution of mind; it is guilt of conscience and malignity of spirit.

Some out of superstition *dare not* examine the doctrine of Religion; but blindly refer themselves to other men. Some out of design, *will not* examine what they profess; because they practice upon religion, and it is not truth, but *interest*, that is intended by them. Some, out of idleness and self-neglect, *do not* examine their religion; all their care being to be denominated from it.

Nothing *without* reason is to be proposed; nothing *against* reason is to be believed;—Scripture is to be taken in a rational sense.

He that acts *without* judgment of reason, will soon act *contrary* to it.

Determinations *beyond* scripture have indeed *enlarged* faith, but lessened *charity*, and multiplied divisions.

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